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MOUNTAIN LIFE & WORK

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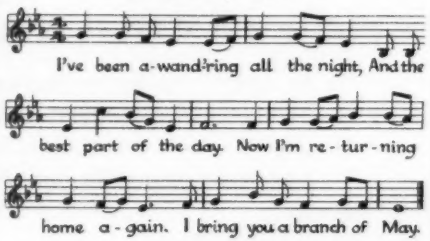
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SONGS of ALL TIME

SAMPLER

May Day Carol



2.
A branch of May, my love, I say
As at your door I stand;
It's nothing but a sprout, but it's well budded out
By the work of the Lord's own hand.

3.
Take a Bible in your hand
And read a chapter through,
And when the Day of Judgement comes
The Lord will think of you.

4.
In my pocket I've got a purse
Tied up with a silver string;
All that I do need is a bit of silver
To line it well within.

5.
My song is done and I must be gone,
I can no longer stay;
God bless you all, both great and small
And send you a joyful May.

Kentucky version from the Ritchie Family of Perry County, Ky.

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THREE COUNCIL PUBLICATIONS YOU NEED



Interested in the Appalachian South? Then you should own these publications.

HEALTH STUDY A study of health conditions in the Appalachian South (see our last issue) has excited much interest during the past two months. The Louisville Courier-Journal published a double column, front-page article based on the information in the study. The Berea College Alumni devoted a two-page spread to a review of the book in its January issue, which was devoted to health in the Appalachian South.

In addition to the front-page story, the Courier-Journal also ran an editorial on the subject of mountain health in which they commented:

"...the lack of hospital facilities...is directly related to the shortage of doctors. Graduates of modern medical colleges must indeed have a sense of dedication like the old missionary spirit if they go for practice in areas without hospitals, equipment, and nurses."

Copies of the study are still available from the Council Office at one dollar per copy. Workers in the area with professional interest may request a free sample copy.

SONGS OF ALL TIME This little book of folk songs is in the process of being republished after a thorough revision. See opposite for a sample page and complete index of the new edition.

First issued in 1946, this handy collection has sold several thousand copies in the past decade. It is published by the Cooperative Recreation Service, Delaware, Ohio.

Songs for the new edition were selected by a sub-committee of the Recreation Committee of the Council, working with the Publications Committee. The recreation group includes Marie Marvel, Marguerite Bidstrup, Edna Ritchie, Lee Hoefer, Raymond McLain,

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Richard Chase, and Jim Wolf, with Lynn Rohrbough representing the Recreation Service.

A "sampler" of six songs, plus the complete index of the new collection, is now available from the Council office. Request a free copy by postcard. Although the book contains more songs than the previous edition, it will continue to sell for 25¢ per single copy. Wholesale prices are available to institutions and groups desiring to order in quantity. In asking for bulk prices, please indicate how the books will be used.

I BOUGHT ME A DOG This collection of a dozen folktales from the Kentucky mountains is now in its third printing. Collected by Leonard Roberts, these tales have proved just as popular reprinted in pamphlet form as when originally published in Mountain Life & Work.

You may order this collection for 50¢ postpaid from the Council. It is available in bulk lots to craft shops and bookstores.

OTHER PUBLICATIONS Although it makes no attempt to be a regular sales agency, the Council does stock a varied selection of hard-to-get books, records, and maps relating to the Appalachian South. Send for a complete list. # # # #



CAN YOU HELP US???? From time to time we have requests for back numbers of ML&W. Libraries particularly want complete files. Do you have some for which you no longer have a need? The following issues are missing:

1925	Vol. I	#4
1926	Vol. II	#1
1927	Vol. II	#4
1944	XX	#1
1950	XXVI	#1 and #3
1951	XXVII	#2 and #3
1953	XXIX	#2

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COMMUNITY ACTION. . .

CONSTRUCTIVE HELP INSPIRES COMMUNITY EFFORT IN SCHOOLS

A gift of money can be a mighty help or a great hindrance, depending on the way in which it is used. Read this story and decide which it was in the cases of three rural schools in the highlands of Tennessee.

WHAT CAN $200 a year do towards improving rural schools in the Appalachian South? The Health Committee of the Council decided to find out by making such a grant to each of three different schools in Hancock County, Tennessee, in 1954 and again in 1955.

The $1200 invested by the Health Committee was part of the fund given by the Sigma Phi Gamma Sorority to the Council for health services throughout the mountain area. The Committee's responsibility was to see that the money was used wisely for the benefit of as many children as possible.



The three grade schools of Midway, Greene Lawson and Central were chosen because the communities had already demonstrated their concern for the welfare of the children there, because the Save the Children Federation would match these funds and because the parents as well were willing to contribute time and labor and money.

The Health Committee concluded that the most beneficial way to spend the money was to raise the nutritional level of all of the students, especially through the development of the hot lunch program in each school. All of the schools had had a lunch program previously, but the parents wanted to see the program develop so that ALL the children would have access to adequate, well prepared food.

In addition to the concern of local parents, each school also had help from outside the community. The county school officials were fully in accord with the desire of the parents to improve the school. Part-time professional supervision was available through the workers of the Save the Children Federation and through the 4-H Club personnel of the county Extension Service.

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In the case of each school, however, the $200 grant by the Council stimulated local parents to go ahead with work within their school. Having this money meant that building material and kitchen equipment were suddenly made possible where before there had been hesitancy about plunging into the projects. Actually, the communities themselves ended up raising more money locally than they had received from outside, but having had a lump sum to begin with had encouraged them to start.



MIDWAY–*Exterior of the new lunchroom.*

Look what has been accomplished in the three schools in the last two years:

MIDWAY. Supplementing the grant with an equal amount of local money, the people of the the Midway School converted their old school lunch room into a storage area and built a 24' x 50' dining hall that not only gives them a feeling of pride but also has won them an A rating.

In a single season they canned almost 500 gallons of food for use in the school kitchen, and they even bought a school pig to see that none of the food goes to waste.

Not content to stop with the lunch room, they have bought instructional aids not furnished by the county. They sold cedar trees from the school grounds to pay for sinks and fountains and for the installation of indoor toilets.



MIDWAY

GREENE LAWSON. The people of Greene Lawson School community have worked for three years developing their school's hot lunch program as well as equipping the playground.

The floors in the kitchen and lunch room have had new linoleum. A large pressure cooker and a home pasteurizer were added to the kitchen equipment. A storage basement has been dug under the lunch room. During the past year a deep freeze unit was purchased with funds jointly raised from local, county and Council sources.

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GREENE-LAWSON—*A home-made slide cost $12.*

Parents have been busy outside as well as inside the school, building permanent play equipment of high quality. They are also working on a community recreation center for the young people.

CENTRAL. Not only has the lunch room been beautified at Central School, but a new refrigerator and pressure cooker make the kitchen more efficient. A storage basement has been dug for storing food produced by the parents. Last year parents canned over 500 gallons of food besides filling a freezer locker. During the summer they met every two weeks and so successful has the food preservation program been that it is possible to give every child a nutritionally balanced hot lunch without any cash being required from parents. The problem of having some children who can pay and others who cannot is eliminated in this program.

A newly purchased stove makes possible proper preparation of the food so that it reaches the children as an appetizing meal.

The school has also bought a sewing machine and an electric iron so that the girls can learn some of the skills of successful housekeeping.

Once started, the work of improving health conditions among the children in Hancock County through the nutritional program led to further exploration concerning other health needs. A dental check provided real evidence of another needy area.



CENTRAL—*Children learning to iron.*

Because of the active concern and cooperation of the parents within these three schools, it was not difficult to picture the possibility of a dental health program on a county-wide basis among students of all the one-room schools.

A grant of $450 from the Sigma Phi Gamma Sorority funds

available to the Council for health purposes again sparked an expanding program of dental services to those children who would not otherwise have received them. The Council used its grant to obtain a matching one from the Save the Children Federation and the combined sum was matched by state funds, so that the program began in May of this year with $1650 in hand.

This $1650 will provide a dental health clinic staffed by a dentist from Knoxville every Wednesday for a year.

During the first 18 weeks of the program, 205 children received 557 dental operations, and the program is just well under way. Few if any of the children treated would have been cared for by a dentist except for this program. The benefits of this one clinic are hard to estimate but can easily be imagined. It certainly will help diminish an all-too-common sight in the mountains: teen-agers with plates.

What can $200 do in a rural Appalachian school? It can move good sized hills if it is the trigger that sets off a chain reaction of improvements within a community. What is it worth to have neighbors in a community working together so that their children may grow up healthy and strong? We wouldn't attempt to guess, but we have a suggestion: Twenty years from now ask some young man from Hancock County, Tennessee, wherever you find him working in a factory or a field, in an office or a church, in a classroom or a mine. He and his wife will be the ones who can give the real answer and any thanks that are due. #####

STAFF OPENINGS

At HINDMAN SETTLEMENT SCHOOL
Assistant Director
Bookkeeping Assistant, to help with other duties according to abilities.
Recreation Director
For details, write to: Mr. Raymond K. McLain
Hindman Settlement School
Hindman, Kentucky

At BUCKHORN SCHOOL
Stenographer-bookkeeper
Write to: Mr. Robert McClure
Presbyterian Child Welfare Agency
Buckhorn, Kentucky

Faith and Work Build a Chapel

by
CHAD DRAKE

"Work and worship are a team of horses pulling the same wagon," an old mountain man in Cumberland County, Tennessee, once remarked. This story shows how right he was.

"Enough tears have been shed in here, so let's turn it into place where people can be happy." That's how one student supported the suggestion that the office of a former dean of women be turned into a small prayer chapel on the Foundation School campus at Berea College.

The question arose when more spacious quarters were provided for the dean of women of the high school division, thus leaving her old office free for other uses. The high school students quickly suggested the need for a small chapel of their own. Another larger chapel was already available, but it was all the way across the campus and inaccessable to students following a busy schedule.

"We want some place where we can stop between classes for a moment of silence and prayer," appealed the students who were interested.

Dean Roy N. Walters assisted the drive for a student chapel in every way possible, providing suggestions and materials with which the students were able to start work.

Renovation began with the removal of a wall, making one large room instead of the two small office spaces that had existed before. A team of Hi-Y members, who took primary responsibility for working on the chapel, had fun splintering the separating wall in a single evening.

Girls from the Y-Teens began work on a hanging for the wall behind the altar, using cloth salvaged from the seconds room of a Georgia cotton mill.

Three Hi-Y members purchased enough African mahogany to build an altar and cross, and constructed their contribution to the chapel in the industrial arts shops of the school.

Thirty chairs were salvaged from surplus stocks held by the school. Ceiling and walls were given several coats of paint by students who could snatch a few minutes away from a long day of study and labor.

The little chapel is now used both for private meditation as well as for small group services. Completely interdenominational, it will seat no more than 30 people. It is small enough to

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provide a sense of intimacy for an individual who feels the need to take off a few minutes for meditation during a busy school day.

The chapel was constructed by students coming from all parts of the Appalachian South. As a fully accredited secondary institution, the Foundation School draws students with special educational problems from a wide area.

Many of the students come from isolated mountain areas where no public high schools are available. Some are older students who were not able to finish high school during their teens but who nor want to finish their preparation for college. Others come to the Foundation School to secure specialized training not available to them in their mountain high schools. All of them take full part in the balanced program of study and work at Berea.

The meditation chapel stands as a continuing reminder of what can be accomplished by working hands, thinking minds, and thankful hearts. # # # #



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Educating for a Better Future in the Mountains

by

R. R. VANCE

A condensation of a speech given by R.R. Vance, Director of Instructional Administration in the Tennessee State Department of Education, at the rural education interest group sponsored by the Council at the recent Dallas meeting of the Southern Association of Colleges and Secondary Schools.

MEN, AGENCIES, AND INSTITUTIONS have long considered how they may most effectively improve the quality of living of the inhabitants of the mountain areas of the Southland.

At times their schemes have been ill-advised and have achieved little. At other times magnificent advances have been made in enriching certain portions of the area in terms of material wealth and the accompanying modern conveniences which have taken much of the drudgery and drabness out of the life of the mountain people.

As these material advances have been made, the people have been able to enlarge their outlook and secure a broadening vision of the world beyond the confines of their humble mountain cabins. The Council of the Southern Mountains has taken the interest of these people to heart, and in doing so has brought to thousands of them a better life.

What is the best way to go about improving the lot of any people, whether they live in the mountain areas of the country or on the plains? This is a question to which all of us in the field of education have given serious thought.

Dr. P. P. Claxton, former United States Commissioner of Education and President of Austin Peay State College at Clarksville, Tennessee, used to say that the wealth and prosperity of a state or region were directly dependent upon the operation of 3 factors: (1) the natural resources indigenous to the state or region, (2) the native intelligence of the people, and (3) the education of the people.

Experience has shown that only to a very limited degree can the natural resources of a region be increased, since they are con-

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tinually consumed, usually without any possibility of replacement. For all practical purposes, we shall have to consider another factor if we expect to increase wealth.

In the same way, throughout long generations only a very slight addition may be made to the native intelligence of a people through proper eugenics, but again the increment is inappreciable. For all practical purposes, little reliance can be placed upon an increase in this factor as we strive to add to the wealth of the region.

Education is the one factor which can be increased, and wealth can be increased only as a sound education is provided for the people. Natural resources and the native intelligence of the people are most important factors, but we shall have to take them as they are and use them without trying to increase them.

The Appalachian South possesses vast resources and shelters a people with a sufficient native intelligence. The region, along with the rest of the South, represents the nation's number one economic opportunity. Any failure to develop this opportunity can be traced in large measure to the inadequate educational advantages provided for the people of the area.

For years on end the children of the Appalachian South have had to endure inadequately trained and meagerly paid teachers and have been confined in poorly constructed buildings with totally unsuitable facilities for instruction, recreation and sanitation.

A few examples from my own experience indicate the way in which other countries of limited means have solved many of their social and economic problems through proper education.

During the summer of 1949 I visited Denmark, a country almost totally lacking in natural resources, except for the sandy soil which has been reclaimed from marshes and dunes. With universal education and hard work, the Danes have succeeded in making their little country a showplace of economic and social democracy.

In 1951 I went to Japan with IFEL. The thing which particularly interested me was to learn how a nation with an area less than the state of California could possibly support 85,000,000 people in a very mountainous country with only 16 per cent of its total land area arable.

Why did Japan become a world power, and why will she be a power again? Intense nationalism, unreasoning patriotism, extrem fanaticism, and emperor worship did much to strengthen and solidify the nation; but it is also true that a strong program of education,

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totalitarian in character though it was, helped make Japan a formidable bastion of military strength in the Pacific. With a modicum of natural resources and with average native intelligence, the Japanese people significantly improved the quality of their living primarily through an educational system that left no illiteracy on the islands.

The fatal weakness of this Japanese educational system was its totalitarian character which stifled the free thought process so necessary to a democratic development.

Two years in Germany with the Education Branch of the Office of Military Government showed me the same pattern. Adolph Hitler was one of the most vigorous proponents of the power of education that the world has ever known. The longer I remained in Germany, the more thoroughly convinced I became that German education was in reality the cause of World Wars I & II.

German youth were so thoroughly indoctrinated (not taught as we know teaching) with the philosophy that they were the master race, that they must prove their superiority, and that they must hate other peoples, that war became inevitable.

I say this in order that I may ask this question:

If education can be powerful enough to engulf the world in two major military conflagrations within the space of a little more than three decades, can't we assume that man is intelligent enough to use it as a constructive force, to bring blessings, happiness, prosperity, peace, and solidarity to a divided world?

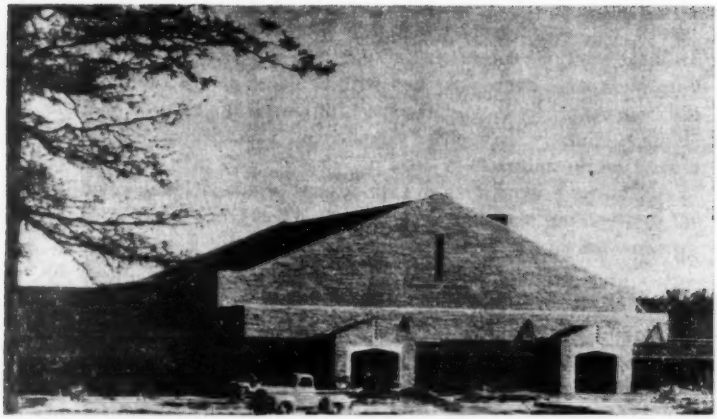
If men throughout the world would put as much ingenuity into making education into an instrument of peace as the Nazis did in making it an instrument for war, then we could truly "beat... swords into plowshares..."

I will be pardoned for envisioning a program of education for my country, for the South, for the Appalachian region, which will promote the cause of world peace, however far from realization such a vision may appear at the moment.

Let me come a little closer home. In reading some of the material which I have received concerning the Appalachian South, I have been pleased to note that the Council of the Southern Mountains has had, from its beginning in 1913, as its central purpose "The enhancement of life in this mountain region." Of course, that is a large task but a very worthy and commendable one for the Council to undertake.

Furthermore, I have been interested in ascertaining just what the Council has been doing to enhance life in the mountain

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THE CUMBERLAND HOMESTEADS, CROSSVILLE, TENNESSEE, BOAST THIS MODERN STRUCTURE, FINISHED IN THE SUMMER OF 1953, WHICH IS LOCATED BETWEEN THE HIGH SCHOOL AND ELEMENTARY SCHOOL BUILDINGS. THE CENTRAL PART OF THIS BUILDING HOUSES A GYMNASIUM, WITH A LIBRARY AND A CAFETERIA OCCUPYING THE WINGS. BUILDINGS LIKE THIS, PROPERLY EQUIPPED, CAN SERVE TO ATTRACT BETTER TEACHERS AS WELL AS TO PROVIDE MUCH NEEDED SPACE AND FACILITIES FOR THE EDUCATION OF OUR MOUNTAIN YOUTH.

region. Needless to say, I was not at all surprised to find that education looms large in your program for enhancing life in the region. In fact, the Council has its Education Committee to plan and spearhead this job. Inasmuch as I have devoted 34 years of my life to helping advance the cause of education in my state, in the South, and in Germany and Japan, I can heartily subscribe to this program.

It is a known fact that the children and adults of the Appalachian mountain region have not had the same type of educational opportunity that children and adults in other sections of the country have had. We Americans freely subscribe to the principle of equal educational opportunity for all. Yet if we are honest with ourselves, we are forced to admit that all children and adults have not been and still are not provided with equal educational opportunities.

Although the public school has experienced a phenomenal development during the first half of the twentieth century, we still have thousands of children of school age who are not in school, even though school attendance shows a continuous increase from year to year.

According to a recent report from the U.S. Office of Education, 78 per cent of the young people of high school age were in school 10 years ago. By 1956-57 this per cent had increased to 87. This

report further showed that 10 years ago only 40 per cent of the young people who entered high school remained until they graduated. Today this percentage has increased to 55.

Of course, you and I are aware that these percentages are considerably lower in many of our mountainous areas.

Editor's note: A recent study of 44 counties that make up the mountain region of one of our southern states indicates clearly the problem of drop-outs. Of the 57,960 children who entered the first grade in 1944, only 6,797 graduated from high school in 1956!

Naturally our goal must be to try to reach every child in the region and help make available to him a school taught by a trained and capable teacher in a modern building suitably equipped with the instructional supplies now so necessary for a complete and functional program of education.

As I have studied the program of the Council, and have examined the activities carried on through its different committees, I have been struck by the way in which aims of the Tennessee school system so closely match those of the Council. Those things which we seek to do through the schools we find you seeking to do throughout the entire community.

In our Tennessee local school systems, we are realizing more and more the necessity for organizing recreation programs. An increasing number of our local boards of education are employing their physical education instructors on a twelve-months' basis. During the summer months when school is not in session, they plan and supervise play and recreation programs for both youth and adults. Obviously, the advantages of such a program are many; but the three most important are as follows:

1. It is an invaluable deterrent to juvenile delinquency.
2. The social development of people who learn to play together is tremendously wholesome.
3. The strains and stresses of the work-a-day world are significantly counteracted.

I know something of the Council's recreation program and of the noteworthy work which your recreators are doing. This work creates a fine community spirit, an ability to unite effort and energy for the common good, and a constructive citizenship.

I find another striking similarity between Tennessee's educational program and the Council's educational program: your spiritual life program. Another of our generally recognized educational needs is couched in the following language: "Acquisition of spiritual,

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moral, and ethical values that will provide sound guides for personal living." This need was first given definite expression in Tennessee in 1951. Our school patrons and teachers throughout the State told us State Department of Education officials in no uncertain terms that we had done a fairly good job with the mind and body of the child but had done little with his soul.

In other words, they complimented the classroom teaching and the health education activities of the schools of the State; but they asserted that spiritual, moral, and ethical instruction was sadly lacking. I have strongly felt that these patrons and teachers were right. As a matter of fact, we have felt it so strongly that we are striving to include more and more of such instruction in our total school curriculum. To single out the mind and the body of the child for special training and to omit his heart and soul is as educationally unsound as it is spiritually and morally indefensible.

It is gratifying to know that the Council is giving recognition to this phase of the total education of the child and "that there is an accepted understanding that the Christian religion is the basic motivating force underlying all efforts" put forth at the annual conferences of the Council.

May I commend you for your diligence in making certain that the culture of the region is preserved in its entirety and in its unexcelled beauty. The people of the region have demonstrated a remarkable craftmanship. Their wood carving, pottery, weaving, blown glass, etc., show evidence of some of the most superb workmanship in the world. And you do well to help preserve for posterity much of the mountain folklore and the music which have been handed down from generation to generation.

I cannot overstress the importance of this work. From time immemorial, a people has been identified with its culture if that culture has been preserved. When I was in Japan in 1951 and 1952, a prominent Japanese educator friend of mine told me that he hoped that his country would adopt the American culture pattern. My reply was somewhat as follows:

"Far from it! If your country tries to substitute American culture for its own, your loss will be incalculable, and you will be infinitely poorer. You have a marvelous culture in Japan. It has developed out of the long history of your country and out of the habits and mores of the Japanese people. This culture is peculiarly indigenous to Japan and cannot with impunity be replaced by another. Preserve your culture. Add to it so that the remainder of the world may enjoy it.

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"In like manner, my country, although infinitely younger than yours, cannot and will not substitute another country's culture pattern for its own. My country will attempt at all hazards to preserve its culture for generations yet unborn and for the enjoyment of other peoples throughout the world. However, America will never cease to admire and enjoy the products of the Japanese cultural heritage."

The work of preserving the culture of the Appalachian South must inevitably result in an enrichment of the lives of all people everywhere, not just mountain folk.

The Appalachian South has an impellingly interesting history. Much of its territory is hallowed ground, bathed with the blood of the patriots who fell at Kings Mountain and Cowpens and with the blood of the men of the North and the South who fought at Lookout Mountain, Missionary Ridge, and Chickamauga. It is an area which has deserved better than it has received in the way of opportunities for advancement.

The United States of America cannot continue to boast of being the greatest freedom-loving nation and the richest and most powerful nation on the face of the earth so long as any one area of its people, however small, is permitted to live in semi-ignorance, economic insecurity, political neglect, and spiritual famine.

To enhance the quality of living in the Appalachian South and to create the wealth to make possible this higher standard of living, the people must receive an education comparable to that received by people in the more economically favored sections of the country. I am again speaking of education in comprehensive terms to include vocational competence; health instruction; recreation; and "spiritual, moral, and ethical values that will provide sound guides for personal living."

The region has the natural resources, and the people of the region possess the native intelligence. In order that these natural resources may be wisely used to improve living, the people must be adequately trained, and for such training there can be no appropriate substitute.

If the wrong kind of educational system, under the domination of an unscrupulous dictatorship, has been powerful enough virtually to bring the world to the brink of military annihilation within the memory of most of us, then the right kind of educational system, under democratic auspices, should be powerful enough to promote the cause of peace, to build up people and communities instead of crushing out of them the last vestige of hope for life, of enhanced quality, liberty, and the pursuit of happiness.

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To bring about this type of training, we must stop sending some of our most poorly equipped teachers into the region. We need more of the best, those dedicated to the type of teaching which needs to be done. We must not allow the schools of the region to continue to be conducted in ramshakle buildings, but in buildings constructed in accordance with modern educational specifications and comparable to those found in wealthier areas. In short, if any discrimination is to be made, let's lend our influence to see that it is made in favor of those who have for so long been denied their fair share of adequate educational opportunity, who in years past have merely received a few crumbs from the table of the tax-paying public. # # # #

Homeplace Founder Honored



MISS LULA HALE, DIRECTOR of Home Place Community Center in Perry County, Kentucky, is one of the three winners of the first Golden Sheaf awards for distinguished service to agriculture and rural living given by the University of Kentucky College of Agriculture and Home Economics, the Agricultural Extension Service and the Agricultural Experiment Station. A silver bowl with the golden sheaf emblem was presented to her at Lexington, Ky., during Farm and Home Week. Because of the flood, Miss Hale had to leave Homeplace at daybreak the day before the cere mony in order to be present.

Born in Letcher County, Ky., Miss Hale has devoted her life to improving education in the rural areas of Eastern Kentucky. She taught in grade and high schools and worked at the Robinson Experiment Substation at Quicksand before establishing Homeplace Center in 1929. She started bookmobiles on their rounds, established homemaking training for the girls and a workshop for the young men, hired a public health nurse, and started farm demonstrations. The present fully staffed 22-bed hospital at Homeplace has grown from the health clinics that Miss Hale conducted two or three times a year.

It is good to see honor and recognition being given to a person who has labored so long, so faithfully, and so unselfishly for the people of the mountain area as has Miss Lula Hale. # # #

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BIBLES AND BOOKMOBILES

by
G. BRUCE CAMERON

Rev. G. B. Cameron is the secretary of the Central District of the American Bible Society.

PROVIDING BOOKS FOR READERS in isolated mountain communities has been one of the most interesting and rewarding kinds of educational work carried on in the Appalachian South.

The techniques used are many. Covered wagons, packhorses, fodder sleds, Rural Free Delivery—all these and many other means of distribution have carried books into even the most remote valleys. Most recently, the bookmobiles have assumed the major burden of carrying the books.

No matter what the method used, however, the American Bible Society has been active in seeing that the readers who want Bibles have a chance to borrow and read them.

One of the most interesting methods of getting books to eager readers was the packhorse library system organized under WPA sponsorship during the thirties.

Packhorse libraries were the outgrowth of an expressed wish for reading material in the Kentucky mountains. In 1934, in Leslie County, a visionary and energetic Kentucky Emergency Relief Administration worker gathered together a stack of old, nondescript books, magazines, and pamphlets. The latter dealt mostly with religious subjects. There was need to find employment for people on work relief, so she hired an enthusiastic young mountain woman who owned a white mule of dubious age and a pair of saddlebags.

The bags were crammed with miscellaneous literature, and into the remote recesses of Leslie County, over seldom used trails, through creek bottoms, and by cane patches she rode. Stopping at every mountain home, she talked with the people and urged all who could to read the literature she was leaving with them. She read aloud to entire families. Some of the children who had had the advantage of several year's schooling began to read aloud to their unlettered parents and grandparents.

Before long the packhorse libraries reached into remote regions of thirty-one counties.

Writing at the time (1937) in the Bible Society Record, Mr. R. D. Hutchcraft, then director of WPA for Kentucky, said:

"Books and magazines are soon worn out in the hands of these people. Before long, they are 'thumbed' almost beyond repair; yet there is an ever-increasing demand that builds and grows."

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At that time three facts prompted the inclusion of this story in the Bible Society Record. First, because Bibles and religious literature were found to be in greatest demand in the mountains. This makes it our story. Second, because of the fact that the supervisors and carriers were persons of deep religious conviction and were active in church life. And third, because the American Bible Society had contributed over 250 Bibles and over 100 Testaments to the saddlebags.

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Since those earlier days there has gradually evolved a bookmobile program for the state of Kentucky. At the Kentucky State Fair in 1954 ninety bookmobiles were dedicated as traveling libraries. Each bookmobile is sponsored by the County which it serves and its librarian driver is responsible to the Kentucky Library Extension Service which keeps up the supply of books. About a third of these bookmobiles serve the mountain areas of Kentucky.



It has been the experience of those in charge of such libraries in the hills that not only Bibles but also religious books and those concerning home economics are in demand. Even in the saddlebag days, Mr. Hutchcraft could say that, "where these libraries have wended their way through the Kentucky mountains, there has been a noticeable improvement in the standard of living." Undoubtedly the traveling library is one of the means by which the mountain people can satisfy temporarily their need for Bible reading and other helpful literature. Yet even this fine facility does not solve the problem of a wider Bible possession or go far enough in encouraging a regular reading of the Bible.

Missionaries and library workers believe there is a high percentage of the people in the mountains who do not have a Bible. Not all the people there or in the lowlands would read the Bible if they had one. But many will, and the problem is to locate those homes and supply them at a price the people can afford. There is also a need for Bible reading encouragement which can be undertaken by mountain workers and possibly by mail.

Working in cooperation with the American Bible Society, the Spiritual Life Committee of the Council of the Southern Mountains plans to make a study of Bible distribution and encouragement of reading. The Society stands ready to carry out such practical methods as the committee may devise. # # # #

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CONSERVATION

James McClure Leaves Rich Conservation Legacy

This tribute to a great conservationist was originally published in the FARMERS FEDERATION NEWS, and we are glad to present it here both as a memorial and a reminder that the job of conservation is only beginning.

BY

D. HIDEN RAMSEY

JAMES G. K. McCLURE was the only citizen of Western North Carolina ever to serve as President of both the North Carolina Forestry Association and the American Forestry Association.

There was nothing accidental about these honors. They came to him in recognition of his extraordinary gifts of leadership and of the notable services which he rendered to the forest conservation cause, first in Western North Carolina and later in more expansive fields that overspread the nation and that earned for him national distinction.

Jim McClure did not accept either of these offices lightly or idly. He gave to each the best he had—and that was very much—in vision, in unresting energy and in a passionate, even dedicated desire to advance the common good, particularly the good of the little fellow with a few acres of forested land.

Both associations were greatly helped by his dynamic leadership. When he passed away, each organization took note of his death in a distinctive fashion. The North Carolina Forestry Association recounted his services in unusually moving resolutions. "American Forests", the monthly magazine published by the national organization, carried a full-page tribute to the stimulating, rewarding leadership which he had provided during his four years' administration as president of that association.

Dr. McClure's interest in better forest conservation practices was first aroused in the founding years of the Farmers Federation. He realized what woodlands, protected against destructive fires and wisely harvested, could do in providing additional earnings for the farmers of this mountain region. He was impressed by the fact that considerably more than one-half of the total farm acreage in this section was given over to the growing of trees. He recognized in these forests, largely small, a new cash crop for the farmers.

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The Farmers Federation accepted, as one of its first and most commanding objectives, the constant promotion of better forest practices among the farmers of the region. Jim McClure accepted largely for himself the burden of preaching the gospel. To him, the gospel meant reforestration, eternal vigilance in the prevention of fires and the orderly harvesting and marketing of the trees in the form either of saw logs or pulpwood. He was never shortsighted enough to hold that conservation implied the locking up of forests against prudent utilization. Trees were raw materials for industry. The task was to see that they were grown abundantly and cut wisely.

There is no way to estimate with any confidence what his capable leadership meant in dollars and cents to the farmers of Western North Carolina. Such services cannot be easily or definitely measured. The growing of trees has become everywhere more profitable as science and industry have found new uses for them as basic raw materials and as supply and demand have come into a precarious balance.

But the results of his interests and exertions were very considerable. Trees have become, in recent years, an extremely valuable cash crop for the farmers of Western North Carolina. They are profitably grown on marginal lands that offer little promise for other crops. Their harvesting has furnished employment for the farmer in off-seasons. They are providing indispensable raw materials for the saw mills, furniture factories, and the paper mills in this and other sections. As a consequence of changed conditions, our agricultural economy has achieved a better balance.

In 1925 Jim McClure began eight years of continuous and wholly beneficent service as a member of the State Board of Conservation and Development. During that entire period he was Chairman of the Committee on Forests, Water Resources and Inland Fisheries. This association provided him with an opportunity to extend to the entire state the leadership which he had given to Western North Carolina.

Later came his election to the presidency of the North Carolina Forestry Association. In that capacity he carried on most serviceably, evidencing at all times his earnest faith in trees as wealth in themselves and as sources of improved economic status to the owner of modest woodlands.

In 1937 Dr. McClure was chosen president of the American Forestry Association. He was the first North Carolinian to be elected to that office in the long history of the association.

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THE NORTH CAROLINA FORESTRY ASSOCIATION
INCORPORATED

RALEIGH, NORTH CAROLINA

...Mr. McClure's fine character and high ideals gave him a vision far surpassing any ideas ever proposed for conservation, resulting in the birth of the Farmers Federation Cooperative movement bringing to many people recovery, hope, and security.

It has been said that when man owns land and forest and walks among the trees he becomes taller, broader, and more considerate of his fellow-man.

"Jim", as we affectionately called him, visualized for a man a better way of life and put into motion ideas founded upon Christian fellowship which live as a monument to one of North Carolina's beloved men.

Exerpts from the resolution honoring Mr. McClure which was passed by the North Carolina Forestry Association.

For four busy, purposeful and achieving years, he filled this high position with credit to himself and his adopted state and with immeasurable benefit to the organization. The fact that he was a layman and not a governmental forester or an industrialist dependent upon trees for his raw materials added greatly to his usefulness.

It was my personal privilege to accompany Jim McClure on his trip to the 1954 convention of the American Forestry Association, which was held in the Pacific Northwest. I was deeply impressed and greatly pleased by the deep respect in which he was obviously held by the members in attendance. His counsel was eagerly sought and he was instantly pressed into service for important committee assignments.

Jim McClure was one of the first to realize what the tree, properly protected and utilized, could mean to the economy of the South and particularly that of the farmer. Happily, he lived long enough to see much of his faith justified. The paper industry is moving to this section, bringing new demands on our forests and new and profitable employment to the people of this region. Lumber is becoming an increasingly important segment of our total economy. The only limit to our development in this respect is the limit imposed by our ability to grow enough trees to meet the ever mounting requirements.

When we undertake to appraise what trees can contribute to a more prosperous civilization in the South, we must reckon with

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the vision which Jim McClure displayed and the service which he rendered. In no portion of the South should the gratitude be more real than in Western North Carolina, where he spent the laboring years of his life, and where his contributions literally reached down to the grassroots.

In Jim McClure's thought, the proper use of our water resources went hand in hand with the provident utilization of our forest resources. Among the most important services he rendered was highlighting the critical need for appropriate water conservation measures. One of the most forceful and statesmanlike speeches which he delivered was his presidential address at the 1939 convention of the American Forestry Association. His subject was "Water Conservation."

Western North Carolina has many reasons for treasuring the memory of James G. K. McClure. He did much to lift the incomes of the farmers of this section. A man of unaffected piety, he was most helpful in strengthening the churches, particularly rural churches. A staunch believer in education, he never omitted an opportunity to raise his voice and to spend his efforts in the behalf of better schools. A lover of good music, he was most active in bringing great artists and symphonies to this section. He fought for better roads and for all of the good things of a better life.

But in no field were his labors wiser, more far-sighted and more effective than in the field of forest and water conservation. In this area he spoke as a prophet and fought as a warrior.

Smokey Says:



There are too many unnecessary forest fires. Be careful!

Smokey Says:



Pays off in attractiveness, pleasure and hard cash . . . but you got to protect them from fire!

Books-

"THE FAITH OF JESUS"

IRA J. MARTIN, 3rd, Exposition Press, New York, 1956, 210 pp. $3.00

The reviewer of THE FAITH OF JESUS is Dr. Robert A. Cornett, Co-ordinator of Religious Activities, Berea College.

JESUS WAS ONE of the common people and came from a predominantly rural background. This is one of the central ideas in this book on the life and faith of Jesus and accounts, in part, for its interest to readers of MOUNTAIN LIFE & WORK.

The author is a member of the philosophy and religion department of Berea College. He is presently engaged on another book in which he deals with the life and faith of the Apostle Paul.

One may assume that the view of Jesus presented by the author is one with which many readers of this magazine would be sympathetic. But with even more justification one could seriously question the sympathy with which the view would be received by the large majority of the people with whom the publishers and readers of MOUNTAIN LIFE & WORK are concerned, that is, the people of the mountain area.

To put it bluntly, the Jesus of this book is not the Jesus of most of the folks around Black Lick, Kentucky. The picture it presents of Jesus is in the "liberal" tradition which dominated the religious scene a few years ago.

Dr. Martin asks, for example, "Was Joseph really Jesus' father after all?" (p. 25). He raises the possibility that Joseph was a source of Jesus' concept of God as Father. He stresses the "childlike" faith of Jesus as opposed to the more authoritarian side of Jesus' character (see, e.g. pp. 14, 36, 46, 50, 64, 74, 207). He suggests that there was a shift in Christianity from the God-centered religion which Jesus taught to a Christ-centered religion which He did not teach, and that somehow the faith which Jesus sought to share with mankind became lost; a gospel *about* Jesus was substituted for the gospel *of* Jesus. And in the "Epilogue" he urges us to believe "with" Jesus, rather than "in" Him or "on" Him, suggesting that only in so doing can our lives become like His and approach our "intended nature of an image of God" (pp. 206-7).

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The book, as the title suggests, is organized around the faith of Jesus, dealing with "The Faith That Influenced Him," "The Faith He Experienced," "The Faith He Lived," "The Faith He Expected," "The Faith He Shared," "The Faith That Was in Him" and "The Faith That Motivated Him." As these chapter titles indicate, there is some overlapping of material and consequently some repetition which might have been eliminated with another principle of organization.

The style of the writing succeeds well in expressing the mood and feeling of the author with regard to the life and faith of Jesus. In style it reminds one, at times, of Renan's LIFE OF JESUS, although it does not achieve the sustained style of that classic work.

The view of Jesus which the book expresses, although not commonly held in the mountain area, is one which might serve well to temper some of the extreme fundamentalism and sectarianism which pervade the area. It would be useful to church leaders not only as a statement of the liberal point of view but also as a description of the background and of the contemporaries of Jesus.

It is not likely, however, that this book, or any other, could alter greatly the religious situation in the mountains, which is the product not only of tradition but also of economic and cultural conditions. #####

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folk tales for telling



This tale was told by Oscar Cotton, aged 97, Paint Rock Route, Oneida, Tennessee. He lived in a cabin in a rural valley and was very feeble when Mrs. Flora Mae Hicks of Elk Valley found him and took down the story. It is the common tale of British origin, Type 328, found in ENGLISH FAIRY TALES and in the JACK TALES. This version contains the old motif of the giant's theft of the magic articles from Jack's family and the still older cante fable form (story interspersed with song). It was printed in TFSB, Vol. XXI, 33-35.

JACK AND THE BEAN STALK

ONCE UPON A TIME there was a mother and her son Jack living in wealth. One night a great giant come to their house and took from them a bag of gold, their magic harp and their little hen that laid golden eggs. They never had a thing left but an old brown cow.

One morning his mother sent Jack to market to trade the old brown cow for some grub. About dusty dark that evening Jack come back home. His mother was uneasy about Jack because there wa'n't no food in the house and she was hungry. When she saw

Jack a-coming she run out to the paling fence to meet him. "Well, Jack, what did you get in trade for the old brown cow?"

Jack says:

I traded my cow for a little red calf
And in that trade I just lost half;
I traded my calf for a little pink pig,
It wa'n't worth much 'cause it wa'n't very big;
I traded my pig for a little white mouse,
He wouldn't say please and he wouldn't keep house;
So I traded my mouse for a little white bean,
The purtiest bean you ever have seen.

Jack's mother flew so mad she throwed the little white bean out the winder into the yard.

Next morning when Jack looked out the winder he saw a great big bean stalk growing in the yard, stretching up and up into the sky as far as he could see. Jack begin to climb the bean stalk while his mother was gone to the woods to see if she could find something for them to eat. He climbed and climbed and climbed until he come to the top of the bean stalk. He saw such a tall building he decided it must be a giant's land up there. Jack walked up to this giant's castle and knocked on the door. As soon as the door come open Jack knowed it was a giant's house for an old woman was looking out at him. Jack said, "Good morning, old woman. My name is Jack."

Old woman said, "Jack , you are a brave boy to come here," and she listened for a minute. Then she whispered softly, "Jack, hide in this kettle right now! I hear the giant a-coming."

In come the old giant and begin to say:

Fee, fie, foe, fum,
1, 2, 3, and here I come,
Fum, foe, fie, fee,
Here I come, 1, 2, 3;
Bring my little hen
That lays the golden eggs.

The old woman brought the little hen and it begin to sing:

Cack, cack-a-dack,
Cack, cack-a-dack.

When the hen sung awhile the giant went to sleep.

Jack slipped out of the kettle and grabbed the little hen and away he run. The little hen knowed Jack and she begun to sing for him. This waked up the old giant and he took down the road after Jack.

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But Jack clim down the bean stalk and run in home. Run in the door and said, "Look, Mommy, I brought back the little hen that the giant stole from us." The hen begin to sing for the mother.

While the mother was talking to the little hen, Jack clim back up the bean stalk. When the old woman saw him at the door again she said, "Law, Jack, the giant is mad and hunting all over the place for you. I hear him coming now. Here, hide in the kettle quick!"

Jack just got in the kettle when he heard the giant:

Fee, fie, foe, fum,
I, 2, 3, and here I come,
Fum, foe, fie, fee,
Here I come, 1, 2, 3;
Bring me my magic harp.

The old woman brought the harp and it begin to sing:

Harper, harper, where are you?
Come and play a tune or two,
In the summer or in the spring
Play the strings and I will sing.

As the harp sung and played the giant fell asleep.

Jack eased out of the kettle and grabbed the harp and away he went. The harp was so happy it begin to sing louder. This woke the giant up and he begin to chase Jack. Jack clim down the bean stalk and run to his mother and said, "Look, Mommy, I brought back the golden harp the giant stole from us." The harp and the little hen were so glad to be home they both sung together.

Jack decided to climb the bean stalk again. He clim right up to the giant's land again. He knocked on the door and before the old woman could run him off she heard the giant coming. Jack run and jumped in the kettle. The giant come in:

Fee, fie, foe, fum,
I, 2, 3, and here I come,
Fum, foe, fie, fee,
Here I come, 1, 2, 3;
Bring me my money bag.

The old woman brought him his money bag. Giant said:

Money, money, sing to me.

The money sung out:

Diamonds, rubies, emeralds too
Sparkling like the silver dew,

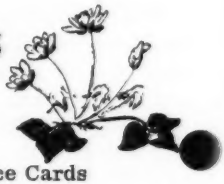
Count them over one by one
Sparkling like the sun.

This made the giant go to sleep. As soon as Jack heard him snoring he jumped out of the kettle and grabbed the money bag off the table and took off. The money bag begin to sing louder and this woke the old giant. He was so mad at Jack he aimed to kill him and eat him this time. He was going to foller Jack home. Jack hit the bean stalk and clim faster than he ever done before but the giant was gaining on him. When he got down near the earth he dropped the money bag so's he could climb faster. Before he retch the ground his mother saw the giant after Jack so she run and got an ax and Jack cut the bean stalk down. It fell with a big crash. The giant hit the ground so hard he bounced back up into giant land.

They never saw him again, and Jack and his mother lived happily ever after. #####

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EDITORIAL

Floods Must Be Controlled

THE FLOODS THAT RAVAGED the mountainous areas of Kentucky, West Virginia, and Tennessee in early February will be out of the headlines by the time this is printed. Unfortunately, however, the effects of these "tides" will not disappear with the headlines. Problems connected with them will linger for years in some places.

There is no need here to tell the story of flooded houses, ruined stores, stricken churches, and mud-filled schools. There is a need, however, to see what happened, and what should happen, in terms of too much water in too-narrow valleys.

Perhaps the most heartening part of the catastrophe was the way in which people both inside and outside the region responded immediately to the human need involved. Local individuals, organizations, and officials, the Army, the Red Cross, the Salvation Army, Civil Defense officials, state governments, churches, civic groups, veterans' groups—all of them did a magnificent job of bringing intelligent, needed help.

Even more important than outside help, however, was the willingness of local people to pitch in to help themselves. Friends and neighbors on the hillsides cared for those in the valleys. Some communities, cut off for days without outside help, organized their own relief work using only local resources. Prolonged cases of acute suffering were rare.

By and large, mountain courage and fortitude paid off handsomely in this critical time.

To assume that endurance and courage in the face of rushing water is enough, however, is foolish indeed. This tragic series of floods on so many of the important waterways of the Appalachian South serves only to accentuate the need for quick work in organizing and completing many programs already begun in the areas. Here are some next steps for which every citizen who is interested in the development of the region ought to be fighting:

1. Immediate completion,on a rush basis, of drainage and floodwall projects. For lack of a drainage ditch cutting across the neck of a horseshoe bend in a creek at Corbin, Ky., a quarter of the town was flooded. One short section of incomplete floodwall at Barbourville, Ky., put the whole town three feet deep in water. Pineville, Ky., which was drowned six years ago, escaped with no damage because a floodwall has been completed there in the meantime.

2. Reforestation programs must be pushed. Reforestation in itself does not prevent a flood, for Gatlinburg, Tenn., was put under water by a stream draining carefully protected virgin forest. Four inches of rain in 36 hours, such as hit the mountains before the recent floods, spell trouble anywhere. However, the fact remains that the cut and burned forests of many of our watershed areas are not capable of absorbing heavy downpours. Every county and local community ought to be concerning itself with reforestation.

3. Small dams must be built immediately throughout the region. The Buckhorn Dam on the Middle Fork of the Kentucky River would have helped enormously if it had been completed. In addition to flood control, a series of dams in the mountains would provide power resources, recreational facilities, and industrial sites that will help the region to grow. Eventually such dams will be necessary for supplying pure water to the fast-growing cities within and just outside the area.

4. Studies must be made as to the effect of strip mining on rainfall runoff in watershed areas. If such mining is playing a significant part either in encouraging runoff or in putting unusually large amounts of silt in the water, immediate steps ought to be taken to control or halt such mining.

5. An intensive campaign of water conservation must be initiated in the mountains immediately, for some of the flooded towns will be suffering from a shortage of water within six months.

The program outlined above may be incomplete, but if these steps are taken immediately, the curse of either too much or too little water will be removed from the region, and the area can begin to ask for new businesses and industries without having to worry about seeing them disappear down the river. # # # #



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LOCAL CONFERENCES POINT WAY TOWARD COMMUNITY PROGRESS

by

MYLES HORTON

Permanent and constructive community action grows from deep knowledge and careful planning. The author, Director of the Highlander Folk School, tells how these first steps are going on in a Tennessee mountain community.

A CONSTANT CHALLENGE to those who live and work in the Southern Highlands is the development of rural communities into more attractive places for modern-minded teen-agers and youth and for retired or inactive people living in the small hamlets or out on the farms.

This is the story of how one rural community, nestled in the valley of the French Broad River, east of Knoxville, Tennessee, went about the problem of developing a community organization in an area of some seven hundred families, including scores of teen-agers and young people, and quite a number of retired and inactive grown-ups. It is not a finished story, but a "first report" can be made.

Individual members of the rural community, and other clubs, organizations, and churches, of course, had made countless efforts before, to attack certain specific problems, and it must be pointed out that these projects were often successful and lasting; but at the same time, many community leaders felt the need for an over-all type of organization to tackle the community-wide problem of youth and teen-age programming and to find things to do for the other non-working population.

Early in 1956, several members of the area got together and started planning a program of action. This group has already achieved tremendous success and promises to be a permanent force in the area. Highlighting early discussions was the felt need for recreation for rural young people on an organized and supervised basis, for recreation projects for the older people, for adult education for the handicapped members of the community and for the unemployed, and also the need for a community center.

In the fall of 1956 a series of conferences was held, sponsored by several different organizations in the community assisted by

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experts from other outside organizations. The unstructured discussion technique was used throughout the four conferences, so that residents of the community would have ample opportunity to bring into the open some of the more pressing community problems.

Dr. W. B. Jones, Jr., professor of sociology at the University of Tennessee, and Mr. Francis Manis, assistant professor of social work, helped direct the first two sessions at Edgewater Lodge in Gatlinburg. Ruthie Carroll, specialist in recreation in the extension program of the University of Tennessee, at nearby Knoxville, also participated.

Since one of the most urgent needs presented at the first conference was for recreational facilities for teen-agers in the area, the conference group called on the Council of the Southern Mountains for professional assistance in planning such a program. And already a recreation program has been presented to the teen-agers of the Kodak community for their action. Miss Jane Kushner, Smith College Recreation interne, spoke at one of the Gatlinburg conferences and spent two days in the Kodak area. She worked with several local schools and also helped the teen-agers hold two parties.

Mr. Jim Wolf, Itinerant Recreator for the Council, attended one of the week-end conferences and presented the program of that organization.

As the series of planning conferences drew to a close and the action portion of the program got under way, Mr. Max Cate, Sevier County magistrate and a representative of the Farmers Union, said,

> "People in our community for some time have seen the need to organize some kind of over-all community organization, and we were fortunate in getting help with our conferences from the Council of the Southern Mountains, Highlander Folk School, the University of Tennessee people, and from our own local of the Farmers Union."

A house-by-house survey of the Kodak community is now underway by volunteer interviewers, so that more than half of the families, at least, in the area can be a part of the program and can assist in the formal organization of a permanent community group that will attempt not only to solve the problems discussed at the conferences, but also to be on hand to work on other problems as they arise.

It is interesting to note that the unstructured technique, with its concentration on content more than form, developed a survey committee. This committee has been acting as a form of community organization even before a formal community organization has been set up and launched. # # # #

MAGAZINE HAS NEW STAFF MEMBER

Associate Editor Begins Work

IT WASN'T EASY for Dorothy Green to give up a bicycle in Europe to start work behind a typewriter in Berea, but all of us on Mountain Life & Work are breathing a sigh of relief that she decided to come home.

Dotty is the new associate editor of this magazine. For the first time we have a staff member who can devote all her energies to the publication.

Dotty came to her new job after spending the last 18 months hosteling all over Europe, from Italy to Finland. She even brought home a pair of reindeer horns from above the Arctic Circle to prove her visits to Lapland.

Before going to Europe, Dorothy worked a stint for the Washington (D. C.) Post in her native city, while studying journalism at the American University night school. Previously she had studied home economics at Mary Washington College.

The new associate editor knows the Southern Mountains quite well—in fact, she has pushed a bicycle over several of them. Since she was in her teens, she has hosteled in the Appalachian region and has made many trips into and through the area.

While in Europe, Dorothy was able to continue her interest in the folk arts. She sketched folk costumes in the National Museum in Copenhagen; learned German folk dances in Berlin; sang Finnish folk songs in Helsinki. Everywhere she went she was able to offer songs and dances from our own American traditions in exchange for the new ones she was learning.



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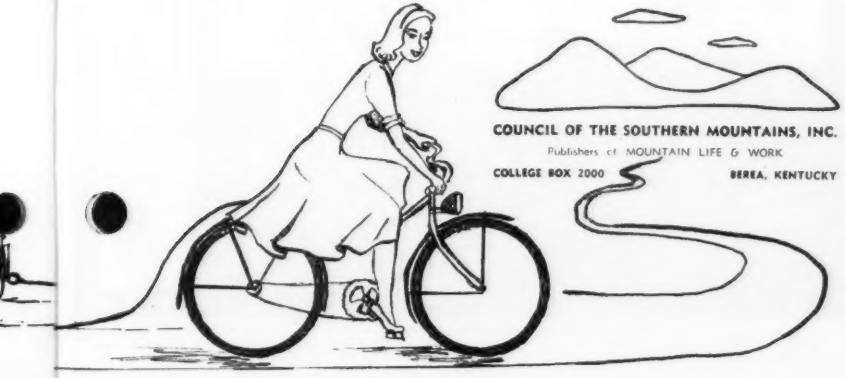


As associate editor of the magazine, Dorothy will be in charge of production, as well as the development of subscriptions and advertising. It is even hoped that letters addressed to the publication will now be answered!

Dorothy still continues her interest in youth hosteling, which gave her the opportunity of seeing most of Europe and also first introduced her to the Appalachian South. While in Washington, D.C., she edited a newspaper for hostelers and was instrumental in founding a new hostel near Shenandoah National Park.

Her acquaintance with the folk arts as a dancer in the Folk Festival in Washington for several years, plus her experiences in Europe, equips her to give renewed emphasis in the magazine to our own folk arts heritage in the Appalachian South.

Part of her job is to travel through the Appalachian Region to find out just what is going on. If you should see a bicycle approaching some afternoon, take another look—it just might be Dorothy. # # # #



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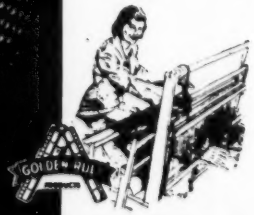
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The Council of the Southern Mountains, Inc., while not a sales agency, does distribute material dealing with authentic folk traditions of the Appalachian South. The following items, now available from the Council Office, inform as well as entertain, leading to a better understanding of the mountain region and its people. Write: Box 2000, College Station, Berea, Kentucky.

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THE TWENTY-SECOND MOUNTAIN FOLK FESTIVAL will be held at Berea College April 4-7, 1957. The Festival is affiliated with the Country Dance Society of America and is held to encourage the preservation and use of folk materials: dances, songs, tales, games, and to unite individual and groups in non-competitive recreation.

Leaders with groups, as well as interested individuals, are invited to register and take part. Full information can be obtained from MOUNTAIN FOLK FESTIVAL, Box 1828, Berea College, Berea, Kentucky.

THE SOUTHERN DISTRICT RECREATION CONFERENCE will be held March 25, 26, and 27 this year. Conference headquarters will be the Hotel Peabody, with the Memphis Recreation Department acting as host.

NINTH ANNUAL JAYCEE MOUNTAIN YOUTH JAMBOREE— Featuring children from six years of age through high school age, this song and dance Jamboree will be held in the City Auditorium, Asheville, N.C., March 27-30.

THE SECOND ANNUAL WORKSHOP IN THE LIVING FOLK ARTS of the Appalachian Mountain People will be held July 22 to August 23, 1957, on the campus of Appalachian State Teachers College, Boone, N.C. Richard Chase and Beulah Campbell will be among the faculty of the workshop, which will offer a program of "learning by participation." The program includes ballads and songs, English country dances and native adaptations, traditional games, folk tale of the Appalachian Region in the native idiom, and the development of an appreciation of the rich cultural heritage of the people of the Appalachian South. Ten hours each week will be spent in the classroom with five additional hours of playing folk games and learning country dances. Credit can be earned for both graduate and undergraduate programs. Write: Director of Summer Session, Appalachian State Teachers College, Boone, N.C.

JOHN C. CAMPBELL FOLK SCHOOL ANNOUNCES TWO SUMMER COURSES: The Recreation Course, June 18-29, will include American Squares, English and Danish country dancing, group singing, puppetry, carving, playing of recorders, and dance orchestra. The Handicraft Course, August 5-24, offers Danish Embroidery, by Solvejg Bording; Pottery, by Lynn Gault; Woodworking, by Robert Wright; and Weaving and Woodcarving, by Murrial Martin. Enrollment is limited. For full information write to: Georg Bidstrup, Director, John C. Campbell Folk School, Brasstown, North Carolina.



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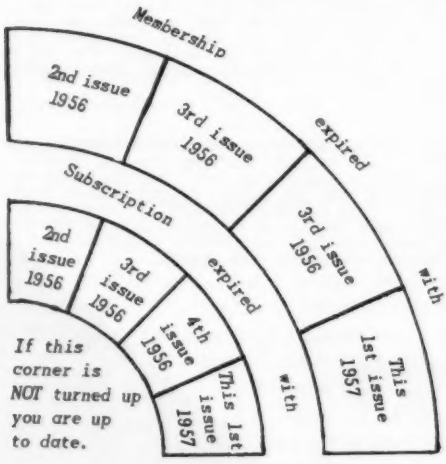
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